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Poor Mourning Souls.

BY A. V. SHOWALTER.

Poor mourning souls in deep distress,
Making sad lamentations;
And find themselves in wickedness
And under condemnation.

While thunder bolts from Sinai's Mount
Do sound with loudest terror,
And they are nought in God's account
O'er whelmed with grief and sorrow.

Ah woe is me that I was born
Or ever had beginning,
Or could I had untimely birth
Or had no future being.

Or had I died when I was young,
Oh what would I have given,
I might like babes with infant tongues
Be praising God in heaven.

But here I am in deep distress,
Most worn away with trouble;
Day after day I seek for rest,
But find my sorrows double.

Sayeth satan, fatal is your state,
Time past you might repented,
But now you see it is too late
So make yourself contented.

How can I live? how can I breath?
Under such sore temptations—
Conclude my day of grace is past:
Lord hear my lamentations.

For I am weary of my life,
Of groans and bitter crying;
My crimes are great my mind's in strife
My spirit's almost dying.

But who is this that looketh forth,
Just like the blooming morning.
Fair as the moon, clear as the sun?
T'is Jesus Christ adorning.

Jesus can clothe my naked soul;
Jesus for me hath died,
And now I can with pleasure sing,
My wants are all supplied.

Now peace and joy, and love divine
Into my soul are flowing,
My will, O Lord, be lost in thine,
While through this world I'm going.

And when my voice is lost in death
I'll rise and sing in glory,
And join with all the heavenly hosts.
And cast my crowns before thee.

Congregational Government—A Real Case.

We are supposed to be Congregational in government. What this really means seems to be very indistinctly understood. We all have our various opinions, but really we cannot see why there should be very much difference of opinion concerning it.

Congregational government, in its simplest interpretation, means government by the congregation. Then why should there be such a great difference of opinion? There was a time when the minister, elder, bishop or pastor was considered the supreme ruler, against whose decision or ruling there was no appeal. We are glad that such days are gone by. A one-man rule, in these days of republican ideas, is repulsive and well should it be so, as one man's ideas, no matter how wise and experienced that man may be cannot compete with the wisdom of the multitude. If the people are a set of fools, ignoramuses, or idiots, then one-man rule might do, but in these days of intelligence and progression, because a man has been honored with an office, he must not think all the people are fools or that they are not able to judge what is right or just. So when the Brethren church pronounced herself in favor of Congregational government, she only took the common-sense and right way of dispensing justice.

Let us see how any system will work that is opposed to Congregational government. We will suppose a case. Here is a man accused of a certain misdemeanor. The evidence is brought forward, which shows that the man is guilty. In criminal courts, such a man would be tried, and if proven guilty, would be sentenced. But in an ecclesiastical court we would expect differently. By an ecclesiastical government we mean the government of the church, which is to be by love. Instead of condemning it is intended to extend mercy. Thus when one does wrong, it is intended to so treat the accused that he may be saved by love and leniency.

Let us suppose: A man is accused of wrong doing, and an elder proposes to deal out Christianity, and even boasts that he will see that justice is meted out. What '*justice*' means, all depends on the person that says it and the spirit in which it is said. In the Christian religion, justice ought to mean mercy. So, in supposing the case on hand, let us consider the trial having taken place and even the culprit condemned. Then, if, in spite of the wish of the congregation, the Elder should pronounce the guilty man excommunicated, and that the church should withdraw fellowship from him, are the members of the church compelled to recognize the decree of the elder? Now this is the question. In this instance is the Elder or the congregation 'the church?' We will suppose the congregation were anxious that leniency should be shown the accused—that if he would acknowledge his wrong and promise amendment, the church would forgive him. Now what could we say, if the elder refused all advice and was determined that the accused should be expelled whether or no. And if the Elder should urgently be requested to change his decree, and still refuse to do so on the grounds that the misdemeanor was a direct violation of gospel, and therefore should be punished, would it be wrong in the congregation to disregard his sentence? This is an important question, and we have no hesitation in saying that the Elder disregarded his duty and went beyond his authority and power to excommunicate a man without the assent of the church.

The Elder has no authority or power, only what is given him by the congregation. Therefore he is really only the spokesman of the church, and is appointed only to carry out their opinions. So we cannot consider he is doing justly when he will disregard the wishes of the congregation by peremptorily expelling a man even without an opportunity to repent and reform. Such an action is directly opposed to the spirit of Christ as taught us in the gospel.

EDWARD MASON.

At Home Again.

On the 17th, of November, I left home for Woodland, Michigan, to hold a meeting, and from there to Campbell, Michigan, and from there to Brighton, Indiana, for the same purpose. As the Woodland and Campbell meetings have been reported I will say nothing further about them. I left Campbell on Wednesday, Jan. 16th, via Grand Rapids for Brighton, Indiana, and at Grand Rapids I missed railroad connections, so I hunted up our Bro. Dr. Dunham and family whom I soon found, and was heartily welcomed in. They are nicely located and doing well. The doctor has a good practice, and they like the city. We enjoyed our visit with them very much, and they were glad to hear from Ashland their former home.

On Thursday, Jan. 17th, I started for Brighton, Indiana, where after a few hours ride I arrived and was met by Bro. J. C. Long, and taken to his home where I unpacked my trunk, and prepared for another attack upon the enemy. We begun meeting on Friday evening, Jan. 18th, with fair prospects for a good meeting. This was not altogether a new field for me, for here we held a grand meeting last winter, amid some very discouraging circumstances. Some of these were removed, and most notably was that the brethren had built a beautiful new church house in which to hold our meeting this time. The meeting proved a grand success, and it could not be otherwise, for the Brighton church is a live one, and there is bound to be growth there. They have an evergreen Sunday School and some of the best singing I have heard for some time, which is the very life of a revival meeting. The church was in earnest, and stood by us nobly, with their prayers, and words of encouragement, and their beautiful songs, until God's power was heard and felt in the conversion of ten souls, eight of which were baptized, and the other two will be in the near future. One came to us by relation, and one by letter, from the German Baptists. Bro. Samuel Phiels an able and efficient minister of the German Baptist church moved to Brighton from Nevada, Missouri, during our meetings, and handed in his letter, and was accepted as a member, and as pastor of the Brighton church, thus choosing to suffer with the brethren's cause, rather than be bound down by A. M., any longer. Bro. Phiels seemed to enjoy the free open hearted good will of the Progressives very much, and seems to be quite at home with us, where he ought to have been long ago. Bro. Phiels will now preach for the Brighton brethren every two weeks, and we can look forward to this place for good work, as both old and young are active workers, and a better class of members are hard to find.

During the meetings the members expressed a desire to have a communion at the close of our meetings. So we made the necessary arrangements and held a communion on Thursday evening, Feb. 14th, which was a most enjoyable meeting, it being the first one for many of the younger members. We did not have room to accommodate all, as it was their first communion in the new house, but by the time they hold another they will be fully prepared to accommodate all. We continued the meeting until Tuesday evening, Feb. 19th, when we bade them all farewell, perhaps never more to meet again in this world, and to describe our thoughts and feelings when the congregation sang that beautiful hymn, 'God be with you till we meet again,' is impossible and I will not attempt it.

I started for home on Thursday morning to see my family, after an absence of over three months, and to take a little needed rest, after which nothing preventing I expect to continue the work. I found all well at home, and anxiously awaiting my arrival. I do not know how soon I will start out again, but will try and hold one more meeting yet this spring, and probably organize a new church.

I wish to call the attention of our Home Mission solicitors to the fact that we have some home mission work to do and we want you to send in your funds as I am at home now and can take care of it and receipt you for the same. Will our solicitors please look after this matter, and let us not become bankrupt, for the board will do all in their power to make the Home Mission a success if you will only send us the necessary funds.

ISAAC KILHEFNER.

Ashland, Ohio, Feb. 23, 1889.

St. Louis, Missouri.

Hail EVANGELIST:—Since you make your weekly visits to my sanctum, I would like to say something to your many readers through you; but fearing your editor might deem the nature of my sayings of too small importance to occupy so valuable space, I enclose $1.50 to be placed to my credit for one year's subscription for the EVANGELIST, which I know is inclined to make him smile and feel good natured. However I must confess the EVANGELIST is worth all and more than what it costs the subscriber.

Now as I have not been heard from through the EVANGELIST for over six month, and since I promised the readers in my last, that I would in the near future, give them more information relative to my locating in St. Louis, and my connection with the Medical College, I deem it my duty to do so. I had not the least idea of ever locating in St. Louis, again after I left the city about six years ago, until about one year ago, at which time I was unexpectedly elected a member of the Medical Faculty of the American Medical College of St. Louis, to lecture on the diseases of children, and clinical lectures on female diseases. This College is at present in its sixteenth annual session, and whilst it has prospered and honorably gained a distinction and standing in this and foreign countries, I am sorry to say, it has in the past six years had its dark clouds. Five members of its faculty having died, necessitating frequent replenishing of its faculty. Our faculty of medicine and surgery comprises fourteen lectures. Since I became a member of said faculty, we have built upon a beautiful sightly piece of ground a new College building, owned and controlled by the faculty. The building was built after modern style, and for convenience it surpasses all other Medical Colleges in this city. Ladies are admitted on the same terms as the gentlemen, which fact we kept in view in arranging the interior of our building, such as ladies' parlors, etc. We also have in our faculty, a lady professor, who demonstrates anatomy to the female class. We give two courses of lectures of five months each in a year. Winter session commences the 3rd of September, and ends January 19th, and the spring session commences immediately after the close of winter session, and ends June 5th, after which the faculty will have vacation till Sept. 3rd.

We have a free College dispensary for the benefit of the poor, and to give students a practical knowledge of disease as we find them in practice. Such that desire free treatment, are brought before the class in charge of the professor who lectures on that class of diseases, and he examines them, diagnosis the case, and prescribes for them in the presence of the class, all free of charge including medicine. Surgical operations of the most critical kind are also performed free of charge to all who apply, by the most skillful operator.

I would like to say more concerning our school, but I fear I might thereby impose on good nature. (The editor.) But I will say in addition to what I have said, that should any of the Brethren have a son, daughter, or friend, contemplating securing a medical education, I can assure them it will be to their interest to marticulate in the American Medical, of St. Louis, as we have a full corps of professors, who are fully up with the times and science of medicine and surgery, who make every possible effort to impart unto their students such an amount of knowledge pertaining to the practice of medicine, that will qualify them to practice their profession in honor to themselves and our institution. Should any one desire further information concering our school, please write me for announcement.

I am enjoying fair health, but am sorry to say, that my wife's health is not as good in the city as is desirable. The winter here has been remarkably mild, a blessing to the poor, of which we have not a few. In my next I will say something concerning spiritual things, and of the remaining part of the St. Louis G. B. Brethren. God speed to the cause and prosperity to the EVANGELIST.

H. SHOMBER, M. D.
1119 Salisburg St., Feb. 18.

It is expected that Mr. Sankey will join Mr. Moody again in evangelistic work in the spring.